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Luther League Review

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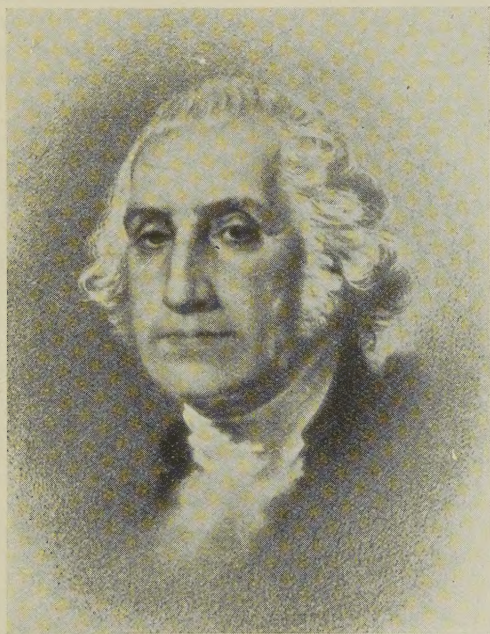
Luther League Review

Washington and Lincoln

BY H. E. EILERT.

OF the long line of Presidents of the United States of America, history has decreed that two are pre-eminent. By a strange coincidence, the birthdays of these two fall within one month and afford opportunity for a comparison in careers which began at such widely divergent points, and yet eventu-

age of seventeen through family influence. Married at the age of twenty-seven to a rich young widow, whose property, added to his own, made him a man of much wealth. His bravery, patriotism and military skill, as shown in the French war, led to his choice as commander in chief of the American forces



ally led both to the highest gift within the power of our people, to an acknowledged place among the world's truly great men.

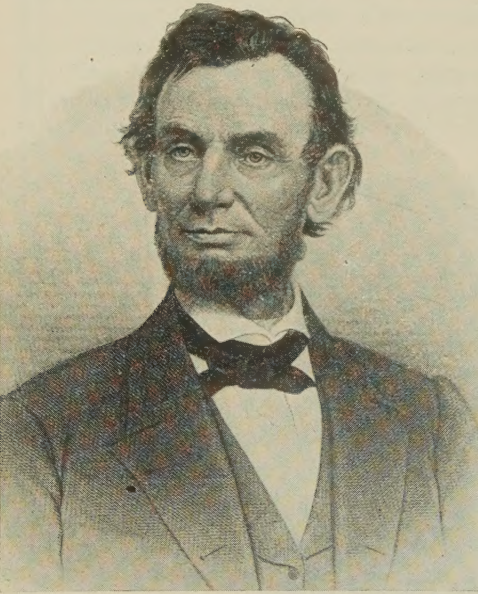
George Washington, the first President of the United States, was born February 22, 1732, in Westmoreland County, Va. He came of a family in affluent circumstances, received the benefit of the best education his surroundings afforded, was appointed public surveyor at the

during the Revolution. For his services as such he refused any pay. He was a man of commanding presence and dignified manners. His success did not lay in intellectual brilliancy, but in a well balanced judgment and in the rare power of winning men's confidence.

Abraham Lincoln was born in Kentucky, February 12, 1809. His father removed to Indiana when he was a little boy. The family

lived in a half faced camp—that is, a cabin with one side left out and the fire built out of doors in front of the open side. He endured many privations and struggled hard for an education. The schools were few and the teachers ignorant, but Lincoln trained his own mind by careful thinking. He worked on a farm, went to New Orleans on a flatboat, was clerk in a country store, learned and practised surveying, and then studied law.

He served several terms in the Legislature of Illinois, and was a member of Congress. He became a leading lawyer in his State, and gained a national fame by a series of debates



in which he engaged with Stephen Douglas in 1858. His integrity, his moderation and his strong speeches brought him the nomination for the Presidency. His success also lay in a magnetic influence, a clear judgment and sincerity of purpose.

Thus we find ourselves honoring the memory of two men whose careers began at points seemingly as divergent as the poles. The enemies of the first (and both had enemies and critics) called him a plutocrat, a silk stocking and a snob; the other was called ignorant, uncouth and a petty politician.

No great man can be appreciated or judged by his own generation. Time and distance are required to properly discern the qualities that make up the truly great. The lesson is

for the rich and the poor alike. Riches are no bar to greatness, nor is the absence of wealth. Time judges the man himself. All honor, then, to Washington, who, though possessed of wealth, did not hesitate when the call came and risked all for love of country. All honor, then, to Lincoln, who risked all hope of material wealth and seeming prominence, and when the time came stood boldly forth and proclaimed, "A house divided against itself must fall." Proving the truth of the oft repeated couplet:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

Many stories are told which show Washington's athletic skill. During a surveying expedition he first visited the Natural Bridge, in Virginia. Standing almost directly under it he tossed a stone on top, a distance of over two hundred feet. He scaled the rocks and carved his name far above all others. He was said to be the only man who could throw a stone across the Potomac River. Washington was never more at home than when in the saddle. "The general is a very excellent and bold horseman," wrote a contemporary, "leaping the highest fences and going extremely quick, without standing on his stirrups, bearing on his bridle or letting his horse run wild."

A letter to his sister, Betty, shows his businesslike manner: "If your son Howell is with you and not usefully employed in your own affairs and should incline to spend a few months with me in my office as a writer (if he is fit for it), I will allow him at the rate of 300 a year, provided he is diligent in discharging the duties of it from breakfast till dinner time. . . . I am particular in declaring beforehand what I require, so that there may be no disappointment or false expectations on either side."

After his first battle, Washington wrote to his brother: "I heard the bullets whistle about me, and believe me, there is something charming in the sound." But years after, when he had learned all there was to know of the horrors of war, he said sadly, "I said that when I was young."

I never say anything of a man that I have the smallest scruple of saying to him.—George Washington.

Philip Melanchthon

AMONG the great men born in February, none is better known to Lutherans than the great scholar of Germany, Philip Melanchthon.

He was born in the sturdy little town of Bretten, in the Lower Palatinate, Thursday, February 16, 1497, five years after Columbus discovered America, and when Luther was thirteen years old. His father, George Schwarzerd, was an armorer, skilled in fashioning the best arms known at the time. His mother was Barbara Reuter, a niece of the noble Reuchlin, one of the best of learned men of his day. Philip's parents were eminently godly people.

After his father's death, when he was eleven years of age, he went to Pforzheim and studied Latin and Greek. This was a new branch then. He made his home with his Grandmother Reuter, his grandfather having died. After two years of most successful work he was sent to Heidelberg, the original home of his father. His mother's uncle, Reuchlin, took the liveliest interest in this brilliant boy. He gave him a copy of the Bible in manuscript, and a Greek lexicon and grammar, very rare and precious gifts in those days. This Reuchlin was one of the first to introduce the study of Greek into the German schools, and was the first to introduce the study of Hebrew. He suggested the change of Philip's German name Schwarzerd (Black-earth) into the Greek form of the same meaning, Melanchthon. Later the name was often written Melanthon (honey flower). At Heidelberg he lived in the home of Pallas Spangel, a doctor of theology, and taught some young noblemen. Though scarcely twelve years of age, he wrote verses, prepared lectures for professors to read, and was called by students "The Greek." At fourteen he received the degree of A. B., and because they would not permit him, on account of his extreme youth, to enter for the degree of A. M., he withdrew and went to the University of Tuebingen.

The same brilliant success attended his work there. His studies took a wider range. Among other things he pursued astronomy with great pleasure and read something better than horoscopes and Baltic shipwrecks in the stars. At seventeen years of age he took the

degree of A. M., and began to lecture at the university, and four years later, on August 25, 1518, he entered Wittenberg, where all his learning and powers were to find their field of usefulness in association with the greatest leader of history since the days of Paul, Martin Luther.

Our illustration shows the house in which Melanchthon lived in Wittenberg as it stands today. It is a typical German house. Here



MELANCHTHON HOUSE AT WITTENBERG.

the great scholar lived and wrote. The tablet below the second story window indicated that this was the home of Philip Melanchthon.

Punctuality was one of Washington's strong points. When company was invited to dinner he made an allowance of only five minutes for variation in watches. If the guests came late he would say: "We are too punctual for you. I have a cook who does not ask if the company has come, but if the hour has come."

The Importance of a Proper Lutheran Consciousness and the League's Value in Developing It

BY REV. L. F. GRUBER.

WE are living in an age of religious unrest. A great part of the Protestant Church seems more and more to be cutting loose from its historic moorings. Though having adopted the name *Protestant* (originally applied to the Lutheran Church alone), it is fast becoming an attenuated protestantism, with but little of its historic significance. To many the great confessions that gave them distinctive being have lost their power, and the convictions they once inspired seem to be inspired but feebly.

By them the accidents of religion are placed above the true essence, the form above the substance, the external and humanitarian above the inner and spiritual, the fruit above the tree. But as to these—the accident, the form, the external—there seems to be woful confusion. Sect after sect has arisen to give them a new and different outward expression until today there is a Babel of sects outside the Lutheran Church, each with the language or expression of form or externals at least slightly different from the rest, while the essence of the faith seems to be regarded as of but minor importance.

This is, therefore, an age of sects and isms in their logical fruitage; and many people, looking upon this confusion, bewilderingly ask, "Where is the true Church, seeing there are so many?" And multitudes of our own faith, reared on the mother Church of Protestantism in the *Old World*, knowing little of this sectarianism of the *New* with its proselyting spirit, are easily drawn or led into these strange folds, or, in despair and confusion, turn a deaf ear to the voice of their own because of the Babel of the voices of others. Religious unrest and religious uncertainty have thus become the logical fruitage of sectarianism. Moreover, in minimizing the unity of the truth and other essentials and magnifying uniformity of externals and other non-essentials, the sects have given birth, or at least shelter, to gross errors in doctrine and practice, though often so subtle in their admixture with truth that only the initiated can tell where truth ends and

error begins. Claiming to be scriptural and spiritual *par excellence*, they have made these terms to be well-nigh synonymous with rationalistic and ethical or humanitarian.

How then shall we counteract this tendency and prove faithful to the truth? Only by proving true to our faith, and surely not by sitting indifferently or idly by and allowing the oft-repeated statement that "one Church is as good as another because all aim for the same place" go unchallenged. If that were true, then religious history, and especially Protestant religious history, with all its controversies and triumphs for the truth, would have been enacted and written in vain. What we need is conviction of the truth as we believe it and the moral courage of our conviction. That does not mean that we must condemn all others as unchristian, or that we should unchurch them, but it means that we should know what *we* believe and not be ashamed nor afraid to vindicate our faith—and then strive to develop our own distinctive Christian Church life in accordance with that faith. It is not ours to be antagonistic, negative and destructive, but to be constructive, positive and conservative, yet truly progressive. It is not ours to judge and condemn the errorist, but, while loving him as an individual and brother man, we dare not condone his error. We can therefore not put our light under a bushel, but should put it on a candlestick that it may so shine as to convince the errorist of his error. We must not forget that in the re-establishing of the great truths we cherish lies our Church's chief glory, though it often involved her in painful controversies; and therefore we must not shrink from vindicating those truths in our day and generation. Dr. Krauble has truly said, "A Church which contends for nothing either has lost the truth or has ceased to love it."

But it is not only important but necessary to know what we have in order to be true to it or to contend for it. We must be conscious of our possession of the glorious heritage that is ours and have a proper apprecia-

tion of that heritage, especially of that which characterizes our beloved Lutheran Zion and distinguishes it from all others. Our Church must have a true realization of her historic identity and come to her own, with a full appreciation of its value and beauty. Her members must therefore be conscious of what she is and of what she has in order to love and prove true to what is theirs by spiritual inheritance. In a word, they must be conscious of the fact that they are Lutheran Christians rather than anything else, and know why they are Lutherans. They must have a proper Lutheran consciousness.

Such Lutheran consciousness was never more necessary than it is today. By the perversions of Rome few will be led astray, but to be proof against the subtle and insinuating spirit of an outwardly refined and attractive, but often spineless and colorless, sectarianism, it is necessary for the membership of our Church to know where they stand. And yet that need not imply narrowness or bigotry, but it means a firm and intelligent attitude toward that latitudinarianism which would have itself regarded as very broad and liberal by those without, so as to woo the unsuspecting. But while pretending to be broad and, while minimizing the kernel of the truth, it is conspicuously narrow in its contention for forms and other non-essentials, which are only the confining shell. Recognizing therefore the supreme importance of truth and doctrine it devolves upon our Church to be ever active in the education of her people in that truth and doctrine. She must teach her people to know in order to appreciate; and proper appreciation issues in firm convictions, and firm convictions

must necessarily move the heart to true loyalty, so essential to a genuine Christian life and cheerful service in her blessed work. And when thus firmly entrenched in the best of his Church's doctrine and history, with the rich fruitage of loyalty and service, no new cult or ism, no sect or schism, no mere wind of doctrine can dislodge the member with an enlightened Lutheran consciousness.

It may be safely said that outside the Confirmation Class no agency is more instrumental in bringing about this blessed result than the Luther League. With the Luther League Topics, so admirably prepared and arranged, covering a wonderful variety of historical, doctrinal and practical subjects, and with the well selected and splendid Reading Courses, our Leagues have the indispensable, almost unparalleled, instruments and material for the proper development of a correct Lutheran consciousness. Thus are furnished both matter and method for the development of our young people, by God's grace, into true, devoted, loyal, Evangelical Lutheran Christians. Thus they will be enabled to give an intelligent reason for the faith, as well as the hope, that is in them, and become enthusiastic defenders, even propagandists, of the matchless confession with its spiritual fruitage that is theirs. And when all her membership shall have thus waked up to full consciousness of their Church's unadulterated and inimitable faith, her glorious past and her possible future, she will stand forth as a strong and mighty giant, hitherto apparently but half awake, and as a great missionary power for the gospelizing and uplifting of the nations.

Service in the Luther League

BY REV. G. FRANKLIN GEHR.

SERVICE is the law of Christ's kingdom. Christ accepted this title himself, "The Son of Man came not to be ministered unto but to minister," and the Master looked to those who followed Him to accept a similar rule of life for themselves, "Whosoever will be great among you, let him be your minister."

This idea of service as the law of the kingdom of God is no New Testament thought.

It began in Eden, it pervades all the prophecies of Christ and His kingdom. Isaiah gives us a comprehensive picture in chapters 40 to 56. There the deliverer and the delivered are spoken of as "the servant of Jehovah." Both He who through suffering should redeem the people, and the people themselves were to be servants; the former was to be "despised and rejected of men"; the latter, blind, deaf, plundered and despised, were to be exalted by the

very service in which they proved their submission and obedience. Both were to be exalted through service.

This law of service accords with Christ's own actions as we see it portrayed in the parable of "The Laborers in the Vineyard." The Vineyard represents the Church, and those who accept His invitation are called "Laborers." It also corresponds with Christ's demands, "Sell whatsoever thou hast and give to the poor, and thou shalt have treasures in heaven; and come take up the cross, and follow Me."

The law of the Luther League, then, must be pre-eminently a law of service. It is right that it should be so, for the life of the Christian here and hereafter is to be a "service of praise."

A common practice in the world is to serve others as little as possible, and to have others serve us as much as possible. This kind of service has been compared with a pyramid where the people below serve all those above, and the man at the apex is served by all and has no service to return. But the Christian idea of service is the pyramid inverted, with Jesus at the bottom, serving all. He who would be great in the Luther League must be like Jesus in the pyramid, serving others.

I. *Love* was the impelling power of all of Christ's service. "We love Him because He first loved us." "Love first contrived the way to save rebellious man." This service of our Saviour grew out of His contemplative and supplicative love. Early in His life He gave himself to holy meditation and contemplation. His contemplative life is conspicuous in the Gospels. He came from God, He lives in God, and His relation to the Father is never broken. God gave His Son, and His Son is constantly giving himself to God.

Only those who have been alone with God—the source of all love—have attained the power to influence society as instruments and ambassadors of God. This contemplative and supplicative love can only be deepened in solitude. Before John the Baptist could be a power against sin he must be a power with God in the wilderness. After Mary sat at the feet of Jesus in holy contemplation and yielded her heart to Him, does He proclaim the great eulogy, "She hath chosen the better part which shall not be taken from her." Before Saul the persecutor becomes Paul the

apostle he must first serve God in holy meditation in Arabia. The apostle whom Jesus loved was the apostle of meditation and mystic love.

But Christ's service also grows out of His *active* love. In no period of His life does He do anything too early or too late. He knows when His hour is come, and when it is not yet come. He perceives and employs the moment that is significant for the kingdom of God, and therefore He never becomes impatient or neglects anything by procrastination.

The true Luther Leaguer is one who is active in the salvation of human souls, one who feels that he is his brother's keeper, and who has been called into the kingdom for such a time as this. In holy contemplation the Christian develops faith, but in exercising that faith he develops character.

II. But love is not only the impelling power of all service, but love produces certain qualifications for service. *Faithfulness* has been one of the characteristics of all the godly men of Holy Writ. Abraham forsook home and kindred, in order to become the ancestor of God's people. Moses severed his relations with the court of Pharaoh and chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The apostles forsook all who were near and dear—to them to become Christ's disciples. Paul loved his own people, the Jews, tenderly, but he felt constrained, by the power of the Gospel, to turn his energies to save the gentiles, though it incurred the enmity of his countrymen.

Fidelity to Christ and His Church is the one mark of an active Luther Leaguer. Every Christian is a steward, and it is required of stewards that they be found faithful. In the Parable of the Talents the Lord commends the "faithful" servants. We are to be found "faithful" witnesses of Christ. Without faithfulness it is impossible to become an active worker in God's kingdom, much less seal the day of your redemption.

Obedience, or complete surrender to Christ's cause, is seen in every moment of Christ's life. "Lo, I come to do Thy will, O God," are His advent words. His answer to His parents is, "I must be about My Father's business." In the acme of His suffering in the garden He pleads, "If this cup may not pass, Thy will be done." When He sends His chosen band

to make disciples of all nations he demands obedience.

It is this very qualification that means much in the way of a successful Luther League. The soldier must first show obedience to his captain's orders, and if we as Luther Leaguers are to be successful in the saving of souls we must obey the orders of the Captain of our salvation. Our Church is calling for ministers of the Word, for home and foreign missionaries, for deaconesses, and our local leagues are calling for Sunday school superintendents and teachers, but if we do not obey the summons and aid in the evangelization of the world, our service is not genuine.

Christ made *humility* a virtue of the first rank in His kingdom. He was meek and lowly, and His life is to be reproduced in us. To be humble is to acknowledge our own weakness and unworthiness in God's sight and our constant dependence on Him, to ascribe all the good that is in us, not to ourselves, but to His grace. Humility is not to despise our fellow men, but in lowliness of mind to esteem others better than ourselves.

Humility lies at the base of all true religion. It affects our relation with God, "He resisteth the proud, but giveth grace to the humble." "A broken and a contrite heart He will not despise." The publican in the temple confessed his unworthiness and was received into favor with God; the Pharisee exalted himself and went to his house unjustified.

Humility is the "weakness" and the "strength" of Luther Leaguers. Only when we feel ourselves to be nothing does God's grace give us strength to be useful in His

service. God dwells with those who are of a humble mind, and it is this indwelling Christ, this mystical union, this divine implanting, that fits us for the highest service in the work of the Church, for it commends us to God, and makes us a "burning and a shining light" among our fellow men.

III. Few of us realize what great and grand privileges accompany genuine Christian service in the work of saving souls. To be a true servant of the Lord is to be "in the Lord." To be "in the Lord" is to be baptized into Him, to "put Him on," to "live and move and have our being in Him," to be "members of His body," to "have fellowship with the Father and with His Son Jesus Christ."

In this sacred fellowship we follow our "high calling of God in Christ." In the Word of the Lord and in the Power of the Lord we pursue the Labor of the Lord and have assurance that our labor is not in vain. In this fellowship we are led to the mountain peaks of God's grace, not only to behold the beauty of the Lord, but to become a part of God's great plan. Linked to the Lord we become an integral part of creation, redemption and glorification. We are not only "in the Old Adam" according to the natural man, but we are in the "Second Adam" by the bond of grace, and have the promise that our future life shall unfold itself in the beauty and glory of the Lord.

What higher privileges do we expect than to be "in the Lord"; to have fellowship with Him; to enjoy "the communion of saints"; to keep His word, and to teach it in the true faith?

From Our General Secretary

IT was on the train, and just a day or two ago. We were on a Luther League tour. By chance we met an old acquaintance, a pastor in another denomination where he is well known and highly regarded. He was going about two hundred miles farther than our then destination. He spoke of the growth of the Lutheran Church in America, and our conversation drifted to the work of the young people in the Church. He seemed to know something of the nature of the work of the Luther League, and he spoke of the necessity of each Church caring for its own young peo-

ple. He thought each Church could best train and administer to the wants of its own sons and daughters, and he commended the work of the Luther League. It was surprising and gratifying to find a pastor in another denomination so well informed about the work in our Church. We want to pass on his words of cheer to all our Leaguers.

From both Chicago and Baltimore come letters with cheering news about the District work in these great Lutheran centers. Plans for vigorous work have been arranged, and the outlook seems to be full of encouragement.

From all parts of the country the news is encouraging.

Letters on the Secretary's desk indicate that the State League officers and committees are arranging for the State Luther League Conventions of 1910. This is the year when the Luther League of America will hold its Convention in Pittsburgh in October, the anniversary of its organization. Our Luther League statistics have never been as complete as could be desired. We, therefore, hope that the State Luther League officers in the various states in arranging this year for their State Conventions will give some attention to the gathering of complete and accurate statistics of the Luther League in their states. This, of course, will mean active co-operation with the State officers on the part of each local society. We simply direct attention to this to insure full and complete statistics for the Convention to be held in Pittsburgh. The notice from the Statistical Secretary in this issue is called to the particular attention of all Secretaries. Please respond promptly.

About two weeks have been spent in Luther League work in Iowa. We had the opportunity of visiting the German Literary Board in Burlington, Ia., and of meeting its Superintendent, Rev. R. Neumann. This is a very enterprising and progressive publication society of the Lutheran Church. We also were privileged to visit Jewell College under the care of the Hauge (Norwegian) Synod. We were fortunate to be at Jewell on February 5, the occasion of the Ole Bull centenary. The programme was delightful, and the splendid address of President J. N. Loehre, of Jewell College, was a fine tribute to Ole Bull.

Ole Bull, the very remarkable violin virtuoso, was born in Bergen. At the age of nineteen he left his folks and went to Germany to study. In 1833 he gave the concert in Paris which won him fame. He turned to America in 1843. In 1845 he purchased 125,000 acres of land in Pennsylvania to found a Norwegian colony, but he was swindled out of his possession. He founded the Bergen theater. For some time he made New York his home, and Madison, Wis., also claimed him as a citizen. At Cambridge, Mass., he lived in his own home much of the time during the latter part of his life. Ole Bull died in Bergen August 18, 1880.

The work of the societies we could visit on this trip, while in some localities not all that could be desired, generally was in a

healthy and prosperous condition. During part of this trip we were accompanied by Rev. Horace F. Martin, the President of the Luther League of Iowa. It is needless to add that we found much to encourage us in what we heard and saw of the Luther Leagues of Iowa.

LUTHER M. KUHN.

Book Reviews

THE POST-APOSTOLIC AGE AND CURRENT RELIGIOUS PROBLEMS. By JUNIUS B. REMENSNYDER, D. D., LL. D. Pp. 333. \$1.25. Lutheran Publication Society, Philadelphia.

For practically all Christians a halo hangs over the early Christian period. The nearness of the time of foundation; the possession of direct lip testimony from the Apostles; the devoted, merciful Christian life in its contrast with heathen immorality; the prevalence of and joy in martyrdom; these with much else lend a glorifying atmosphere to our vision of those times and men. We are ever in danger of becoming unhistorical as we view them, of losing sight of their ignorances and shortcomings, of reading into their simplest utterances our better understanding of the Scriptures, of considering their authority too highly. In becoming historical, however, we must not minimize. The Lord has had his faithful and true witnesses in all ages. There is an unbroken Christian testimony through all time. Early Christians well knew their Saviour also.

The book before us presents this post apostolic age. With many quotations from its writers and from modern authors, the doctrine and life of the period are described. It is done with a twofold aim. First, to show their emphasis upon cardinal Christian truths as over against modern denial in some quarters of the Christian Church. The authority of that age to speak for the supernatural character of Christian revelation is upheld. "The new theology" is antagonized. Second, to examine modern problems in the light of post apostolic conceptions and methods. Constantly our author turns to the present day, touching the questions we know. With this double aim, we find chapters on all leading Christian doctrines, as well as on Church Government, Miracles, Romanism, Charity, Social Reform, Worship, Education, Healing, etc. We can think of no vital problems of the present as omitted. The diction is what could be expected from the author—careful, expressive, beautiful. The Publication Society has issued the book in most attractive form.

(Continued on page 18.)

A Visit to Fort Ticonderoga

EVERY one who has studied history is familiar with the name Ticonderoga, and perhaps all have seen pictures of the old fort, a fort which, in the early history of our country, held an important place. I have seen the ruins with my own eyes and I have also enjoyed that beautiful view which stretches away over the waters of Lake Champlain to the Green Mountains beyond.

Leaving Silver Bay, our party was carried down charming Lake George to where the

called "Ti." A pretty little Carnegie library building, with the question provoking inscription, "Black Watch Memorial," is on one of the prominent streets. As the driver of our conveyance could give no further information than that it was a library building, I looked in the Paine Historical Library at Silver Bay. Here I found out it is designed as a memorial to the men of the "Black Watch" who were killed in the battle of July 8. The "Black Watch" was composed chiefly of Scotch sol-



RUINS OF FORT TICONDEROGA.

From The Independent.

shores narrow and the water flows over a number of falls on its way to Lake Champlain. After we had left the launch we entered a picnic wagon drawn by four horses. Our way was very pleasant, going first along the shore for a distance and then through a stretch of farming country until we came to the town of Ticonderoga. To the north was a charming pastoral scene and westward were the high hills of the Adirondacks. Large paper mills are in the town, which is most commonly

diers. They with the colonists charged Montcalm's entrenchments for eight consecutive hours. It is very unusual to find on American soil a monument to British soldiers. The late Joseph Cook suggested the idea of this memorial. We passed through the town and then climbed a hill. After entering a gate, which was opened by an old man, we drove along a well worn roadway through the private property of a New York family. By the public highway at the entrance is a rock with a

bronze inscription which states that the rock was placed there in recognition of the important military movements in the region.

We pass through a stretch of heavy timber. On the heights the lines thrown up by the French for defense are pointed out. These military lines are plainly discernible, although all is now overgrown by trees.

Across an open field, on the highest part of a rocky promontory which projects into the water, are the ruins of this famous old fort.

After dismounting from the wagon we made an attack upon it. No sleepy guard had to be taken before we entered, as was the case when Ethan Allen entered with his "Green Mountain Boys." We came down into the trench, which now is grass covered, then up to the plateau in the center, where stand the ruins of the walls of the barracks. These are remarkably well preserved. They are built mainly out of limestone. Some of our party explored the underground chamber within these walls, which is known as the "oven," some 12 feet wide by 30 feet in length. The fort was star shaped, with seven points.

On reflection, the strategic position of this fort is apparent. The natural highway between Canada, with its French peoples, and the territory in possession of the English, is the two lakes, Champlain and George, with their connecting river. The French and the English both claimed the region, the former by virtue of Champlain's discovery and the latter by right of purchase from the Indians. In 1755, after the English had failed in the expedition against Fort Duquesne, the French found out from papers which they had captured from Braddock's men that at Albany an expedition was forming to move northward over the waterway to Canada. The French and Indian warriors, with Baron Dieskau at their head, dashed around Lake George and met the English at the head of the lake. After being defeated he retreated to this point and began to build a fort which he called "Carillon," meaning a chime. Probably he was referring to the music of the water near by. It was occupied by Montcalm two years later. Abercrombie made his spectacular attack upon the French lines in 1758, to be defeated with a loss of 2,000 men. Amherst appeared before the fort the next year and the French, after blowing up a portion of the fort, left in the night. Wolfe had taken the French stronghold, Quebec, before Amherst reached there,

and the fort lost its threatening character for a time.

However, events moved rapidly, and not a score of years had passed before the breaking out of the Revolution. When Ethan Allen entered the sleepy place in the stillness of a May night, there were about fifty men in the fort.

When the Revolution broke out it was apparent that it would be important to secure control of this point. With two hundred Green Mountain boys Ethan Allen arrived opposite Ticonderoga. Allen got over only eighty-three men in the darkness, as boats were scarce. According to one story, the truth of which is rather doubtful, a farmer boy showed the little company the way to the wicket gate at the fort, which stood open. The sentinel shot at Allen and then ran within the fort to hide. The Green Mountain boys were soon on the grounds facing the barracks. They were giving three cheers to rouse the sleeping men. A guard was forced by the commander to show the way to the door of Captain Delaplace's sleeping apartment. Allen called upon the frightened officer to surrender.

"By what authority do you demand it?" asked Delaplace.

"In the name of the great Jehovah and the Continental Congress," replied Ethan Allen.

With a drawn sword held over the head of the captain the fort was soon in the hands of the Vermonters.

The cannon, guns and ammunition which they captured were taken to the head of Lake George for safekeeping. They were used afterward in other portions of the country.

The Americans two years later had a new vision of the progress of the science of war at this point. With an army of 10,000 men General Burgoyne came up Lake Champlain and captured the now greatly strengthened fort without a blow.

The English general placed a battery on the top of Mt. Defiance, a high point in full view, from which he could drop shot into the fort. It became apparent to St. Clair, the American commander, that it was useless to resist. So he quietly stole out of the fort on the night of July 4, 1777.

The fort was dismantled after the surrender of Burgoyne at Saratoga. General Haldeman occupied it with a few British troops in 1780. This fort, though built and maintained at fabulous cost, was allowed to fall into decay after the Revolutionary War.

Joseph Cook, a native of the village near by, gives us a picture worth recalling:

"At times as you stand in reverie listening to your thoughts—perhaps in a summer evening, when the ruins are most impressive—the scarce heard splash of the waves around the promontory, and the sighing of the lake wind among the leaves and broken angles of the ramparts, seem transformed to a still, mysterious voice, as of a spirit in the air. 'It is gone—gone—gone,' saith the thought; 'Mont-calm, Abercrombie, Howe, Amherst, Allen, St. Clair, Burgoyne—Indian, French, English, Colonist—burning torch—savage cry—pouring blood—booming gun—never more, never more, never more.' And the waves, irregular, beginning low and growing louder, with glad

emphasis along the shore, seem to answer: 'Ever more, ever more—peace, peace, peace.' These are among the lessons of all military ruins, especially of Fort Ticonderoga. No visitor should leave the scene of the first victory of American liberty without heartier gratitude for the immense results of the struggle here begun, and a profounder sense of duty in the conflict of the present day, on which depends their enlargement and transmission. The old ruins proclaim that for the freedom of America the battles of military posts are passed, those of mind with mind remain. Peace, O Carillon! we leave thee, and go forth thoughtfully, less noble soldiers in nobler wars than thine."

Methods of Using the Luther League Topics

BY REV. CHARLES K. HUNTON.

IT is one of the primary purposes of the Luther League to train its members and the young people who come within range of its influence to be more faithful, intelligent, efficient and loyal members of the Church. The Luther League Topics are selected with this end in view. Personally I have no sympathy with the imported idea that a young people's meeting is not a success unless every member has something to say. Sometimes silence is golden—even in a young people's meeting. Better have one or two or a half dozen take an intelligent part than to have forty participate in such a fashion.

The Luther League Topics do not lend themselves successfully to superficial preparation. They are selected on the assumption that our Luther Leaguers are sincere in their desire for self improvement and for the promotion of the welfare of the Church, and that they realize that these ends cannot be reached without real work. Is this presuming too much?

In this article it is the intention to suggest methods for the use of the Topics which are practical and efficient and which will afford some variation in the mode of procedure from time to time. It is advisable to repeat for emphasis what has already been stated, that any method of use, to be successful, requires dili-

gent, careful preparation of the Topic. Ample time must be given the leader. Ordinarily a month's notice is none too great. This affords time for the proper gathering of materials.

The Topic, as outlined in the Topic pamphlet, should be read at the outset to get the line of treatment intended by the committee, and thus avoid going off on some other tack out of harmony with the general scheme of the Topics.

In this pamphlet will probably be indicated a number of passages of Scripture and additional reading from other sources. These Bible passages should be thoroughly studied and other books consulted if they are accessible. Then the "Topic Review" in the LUTHER LEAGUE REVIEW should be read, and other sources of information drawn upon. After the material has thus been assembled, make it the subject of prayerful study. Consider in what way what you wish to present can be made most effective. The nature of the Topic will have something to do with the method selected.

Some Topics are very readily divided into sub-topics, which affords a fine opportunity for making assignments of the different sections to different persons. Such assignments may well be made to younger members, whom

the leader could assist with the materials already gathered.

Some Topics look as though they are literally cut to pieces when so divided, and it would be better to have one speaker, who would give a harmonious discussion.

Many League meetings are altogether too formal, due, probably, to the fact that few if any of the members besides the leader have given the Topic any thought. If every member is supplied with a copy of the Luther League Topics and the Topic for the next meeting is always announced, and some sources of further information indicated, the members may be encouraged to such investigations and be prepared to take an intelligent part in a general discussion, which ought to follow the more formal presentation by the leader and appointed speakers. Such a free discussion affords the opportunity for asking pertinent questions as well as the presentation of salient points not developed by the speakers. The leader should be prepared to maintain the interest by proposing a number of questions and even direct them to individuals for replies. Tact and good judgment must be used in such an exercise to encourage the timid and diffident and to prevent a trying tediousness. As a rule, the foregoing method commends itself as the most satisfactory.

Occasionally a pleasing change might be provided by having a series of readings from the Bible and other books and periodicals. Such selections should be made with the greatest care, and should be arranged in logical sequence, if such an order can be readily discerned. It would be well not to transcribe the portions selected, but read directly from the books, for some may thus be introduced to these volumes and be led to crave more from the taste that has been given.

If a Bible reading is given, make sure that it is well planned. Many times such attempts reveal the utmost carelessness. The passages are read or quoted at random and have no apparent connection with the subject. It would be much better to read devoutly some connected portion of God's Word than to have such a haphazard procedure. Sometimes a blackboard or sheet drawing could be used effectively to illustrate or outline the subject, or a sort of chart might be prepared in advance which will catch the eye and aid the memory. This may be found especially helpful in the presentation of a missionary Topic. If no blackboard is at hand, large sheets of

wrapping paper and a marking pot* and brush afford an excellent substitute, and a little such work that will be found to be very fascinating may add a great deal to the interest of the meeting.

Let it be remembered that it is the ill prepared, unstudied Topic that lacks interest. The Luther League Topics are just what our young people need, and they will prove interesting, stimulating and helpful if used aright.

Book Reviews

(Continued from page 14.)

GREAT EPOCHS IN CHURCH HISTORY AND GREAT CHARACTERISTICS OF THE LUTHERAN CHURCH. Pp. 48. 5 cents, 50 cents per doz., \$3 per hundred. Lutheran Board of Publication, Columbia, S. C.

In these few pages is contained a clear, simple statement of the development of the Christian Church, especially referring in the later centuries to the Evangelical Lutheran Church. The epochs are marked as Formation, Deformation, Reformation, Transformation, and are treated in that order, by Rev. Drs. C. Armand Miller, M. G. G. Scherer, J. E. Whitteker and C. S. Albert. A closing chapter on the Great Characteristics of Our Church is by Rev. Dr. W. H. Greever. Thus various of our general synodical bodies are represented. The presentation is impressive and inclusive. The result is a valuable one. As a brief *résumé* it is highly to be commended, especially to the young people of our congregations. We regret that the period of the Reformation contains no direct reference to and statement of the fundamental cause thereof, the doctrine of justification by faith.

FIVE NEEDS OF THE LUTHERAN CHURCH IN AMERICA. By Rev. W. H. Greever, D. D. Pp. 24. 5 cents, 50 cents per doz., \$3 per hundred. Lutheran Board of Publication, Columbia, S. C.

A carefully, excellently, inspiring written pamphlet, in which a clear, ringing call is made for Lutheran convictions, consciousness, confession, consistency, co-operation. We wish that all our people might read it, for it is so written that they may understand and profit from it. Some of us, however, are not satisfied to believe that our confession as a Church should be the fullest possible. The individual should rejoice to believe and confess ever more and more. The Church's confession need be only what is sufficient to determine unquestionably what is Evangelical Lutheranism. We are glad to note the publishing activity of the United Synod South's Publication Board.

*Black and colored crayons suitable for use on paper may be had at a nominal price.

Luther League Topics

Lent IV.

March 6, 1910.

"The Saving Communion of Christ's Body and Blood"

(Gerhard's Meditation XVIII.)

John 6:48-58.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What is the bearing of the Bible readings on the Topic? What do you understand by "Communion," as used in I Cor. 10:16-17? What part does faith play in the doctrine of the Lord's Supper? What are the results of neglecting the Holy Communion?

Truths for our own lives:

I. Man needs spiritual food. In our last study we heard our Master say, "Man shall not live by bread alone." That truth comes to us with renewed emphasis in our lesson for today. Man cannot live by bread alone. He is not only a physical being, but he is a spiritual being as well. That is the better part which exalts him above his personal surroundings and personal appetites; exalts him above his moral, social and intellectual qualities and allies him with God, in whose image he is made. Bread certainly will not satisfy the hunger of the human soul, but the bread of life will for time and eternity. That is, Jesus Christ is to the believing Christian food indeed unto eternal life. This becomes most real to us in the Lord's Supper. The Lord himself is appropriated by the believing communicant and his spiritual hunger is satisfied.

II. To rightly understand and to get the full value out of this study we must not miss the word "Saving" in our Topic. "The Saving Communion of Christ's Body and Blood." There are some who say that the Lord's Supper holds no sacred content for us, that it is a mere ordinance. This is not the precious faith of our Church. We need to read again and again the words of our Lord in St. Matthew the 26:28—"For this is my blood of the new covenant, which is shed for many for the remission of sins." Christ's great work for us was the pouring out of His life blood that we might be free from the guilt of sin. And whoso partakes in faith of the Lord's Supper—His broken body and shed blood—receives Christ and the benefits of His sacrifice for us. To him who has faith, who comes relying on the atoning sacrifice of Christ—believing that the sacrifice of the Cross avails for him—to

him the Holy Communion is indeed a savor of life unto life.

III. It ought to be a great practical question with every Leaguer how to get the most out of the Lord's Supper. This Lenten season closes with the coming of our people to the supper of the Lord. Our eyes look toward it as the consummation of these days of solemn thought and deepened spiritual life. How can it be made to bring us its most precious benefits? This should concern us deeply. Our catechism tells us that this preparation is of two kinds. "There is an external and internal preparation for the Lord's Supper." So there must be for us.

IV. God expects results from our partaking of the Holy Communion. If there is remission of sins, if there is strength for the new life here, if it is food for our souls, then there should be a fruitage of consecration and Christian activity in our lives. There should be a deepening of our spiritual natures, a growth in grace.

Lent V.

March 13, 1910.

An Exercise of Repentance

(Gerhard's Meditation II.)

Isaiah 53:1-12. I Peter 2:21-24.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers and short talks:

What motive for repentance did John the Baptist preach?

Do all men need to repent?

Truths for our own lives:

I. This is a lesson for the midst of the Passion season. Our minds and hearts are full of the approaching sufferings of our Lord, and here is found the motive for our deep repentance. Christ suffering and dying for us shows us with startling clearness the awfulness of sin. That God's justice required the sacrifice of His Son for sin shows us our peril. There are many motives for repentance, but none more forceful than this. Sin is not a light thing in God's sight. God's face is against sin, while his heart reaches out in love for the sinner.

II. There is a true and false repentance, and they are unlike not only in origin but in results. True repentance flows from a just and scriptural view of the heinousness of sin itself. Whereas false repentance arises wholly from a selfish sense of danger and fear of

consequences. In the one case, the fact that sin is hateful in God's sight becomes a subject of serious thought and from this comes Godly sorrow and penitence. In the other, not sin itself as odious to God is contemplated, but the consequences, danger, harmful results and fear of punishment. Of course, we cannot draw the line too sharply, for many a man in fear of consequences is led to see clearly what sin means to God. But true repentance must have in it a sense of the heinousness of sin.

There is also this difference between true and false repentance. The true leads men to come to Jesus Christ and trust Him for forgiveness and salvation. While false repentance makes its subjects afraid of Christ and they do not trust His word. Perhaps the best illustration of this is found in the conduct of Peter and Judas. Both had grievously sinned against our Lord, one by denying, the other by betraying. Both are penitent. The one, remembering Christ's mercy, repentant, goes to Him and is forgiven. The other repents, confesses, but instead of remembering the mercy of Jesus, goes and takes his own life. True repentance leads to Christ.

III. The truly penitent one is always sure of God's forgiveness. We read of the "unpardonable sin," but the unpardonable sin is the rejecting and denying of the Holy Spirit, which moves upon the heart to lead us to repent. So where there is repentance, real repentance, there can always be the confidence of forgiveness. This is a wonderful truth and a Bible study of the persons forgiven by God will fill us with amazement at the greatness of His love for us.

IV. Do not forget that Christ died that we might be forgiven, that He opened the way for the penitent to come to God in confidence. And if Christ suffering, showing the peril of sin, is a motive for repentance, there is also here the motive of great love for us, which is even a mightier motive for repentance. "We love God because He first loved us." Here we feel the drawing of the cords of love.

Holy Week.

March 20, 1910.

An Exercise of Faith

(Gerhard's Meditation V.)

2 Cor. 5:14-15. Romans 5:6-10.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Is Faith a Divine gift? What is saving faith? What has faith done for you?

Truths for our own lives:

I. The great motive forces of the world are its beliefs. To do the work of God we must begin with believing, and that will lead to right and effective acting.

James Freeman Clarke said, "Faith is the mighty steam engine in the basement which supplies the power for all the upper stories." The world gets its life and power not out of the bread that perishes, but from the intercourse it has with the unseen and the eternal. "The course of civilization is determined by the beliefs that underlie it." Faith, however, must be more than a mere intellectual action. It must be trust, dependence, a holding fast in confidence with mind and heart.

II. Faith in the atonement of Jesus Christ is the great fundamental truth and saving fact of Christianity. The very living heart of the gospel is the sacrifice of Jesus Christ. That idea saturates the whole New Testament from John the Baptist's proclamation, "Behold the Lamb of God which taketh away the sin of the world," to the last vision of the seer of Patmos as he "Beheld a Lamb as it had been slain." And this belief in the atonement must permeate Church and individual, if we are to know the depth of the truth of Christ and the power of a living God.

There is today a so-called "Liberal Christianity" which calls "the atonement" a chip of old Judaism. But it ought to be a sufficient answer to be able to say as a fact that, where the atonement is denied, there is decadence rather than growth and deepening spirituality. The atonement is the greatest thing in religion—the source of all help and motive.

III. This lesson brings us the love of Christ in the agony of death as a motive for faith and a consecrated life. There is nothing that will so completely dethrone self as the enthroning of Christ. That dominion is too deeply rooted to be abolished by any enthusiasm, no matter how noble, except the one that kindles its undying torch at the flame of Christ's love.

This does not mean the world has not known acts of sublime self-sacrifice from lives untouched by Christ. Yet for entire deliverance from the dominion of self and the living of a life of faith, the one all sufficient motive is the love of Jesus and His reception into our hearts. We have all tried other motives. They have only partially conquered. Only when the ark was carried into the temple did

Dagon fall. So only when we let Christ's love and sacrifice come into our hearts will tyrant self go out and a new, pure king reign.

On this Sunday long ago—Palm Sunday—our Christ rides as King into the city of Jerusalem. A King going to His death, but now a King risen and reigning. He calls for our allegiance and a revival of our faith.



Easter.

March 27, 1910.

The Joy of Easter

Matthew 28:1-8.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Is there any difference between joy and happiness? Is Christianity a religion of joy? How is our Easter joy to be expressed.

Truths for our own lives:

I. Joy born out of sorrow and trial is real. We never know the fullness of joy until we have known the depths of gloom. Those who have never walked in the valley with its shadows cannot appreciate the full glory of the mountain top. So today out of the darkness of Good Friday comes the light and the joy of Easter Day. If we have followed our Master in study and earnest thought to the crucifixion and the tomb, we can today grasp with joyous hearts the glorious fact of His resurrection.

II. On this Easter Day wherever the story of the resurrection is told, it will be said that "the foundation of our Easter joy is the resurrection of Jesus." Just what His resurrection means to our Christianity we can never fully tell until we stand with Him in glory. But some great things we do know which give reality to our joy and certainty to our faith. Let us think of two.

(1) The resurrection proves that Christ Jesus is truly the Son of God, the second person of the Trinity. To a careful student there are many other evidences of His deity. The minute fulfillment, for example, of prophecy in Him and Him alone. It would be interesting and valuable for every Leaguer to trace the development of prophecy concerning Him and then note its fulfillment in His life and ministry. All testify to His superhuman character, that He is the Son of God. But still there is one more evidence necessary to certify, beyond all possibility of a doubt, to His deity. That needed evidence was His resur-

rection. He himself had staked His claim to Messiahship upon that. And now He has risen as He said he would. There is the unquestioned fact of an empty tomb and a living Saviour, and joy is in our hearts.

(2) The resurrection assures us of God's acceptance of Christ's suffering and death as an atonement for our sins. John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." He himself said that He must die that we might live. The Scriptures declare that "He died, the Just for the unjust, that He might bring us to God." And we believe that his sacrifice was a vicarious one—He dying for us. But what evidence do we have that His offering was accepted of God? That evidence we have in the fact of His resurrection. The empty tomb, the living Saviour, are to us the heart satisfying proof that God is well pleased with the sacrifice He made for us upon the Cross. Romans 4:25—"Who was delivered for our offenses, and was raised again for our justification."

With these great truths before us should we not rejoice this Easter Day?

"Jesus lives, no longer now
Can thy terrors, death, appall me;
Jesus lives, by this I know
From the grave He will recall me.
Brighter scenes will then commence;
This shall be my confidence."



God's Temple.

BY W. P. STEINHAEUSER

I live in a beautiful temple—
A temple ancient and grand,
Time-worn with the footsteps of ages;
A temple not made with hands.

Enduring and firm its foundation,
Stately and massive its wall;
And the smile of the Master-builder
Sheds halo over it all.

As I gaze entranced on its beauties—
Its vault of celestial blue,
And its carpet of living verdure,
Sprinkled with heaven-sent dew—

The voice of the Master—the builder—
Comes on the song-laden air,
And woos, with a gentle entreaty,
The soul from its doubt and care.



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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

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✧ Editorial ✧

We are again in the Lenten season. Roman Catholics keep Lent as a season of fasting, and thereby hope to shorten the stay in purgatory. Episcopalians give up dancing, the theater, and worldly amusements, and fast during this time. Says The Lutheran Encyclopedia: "In the Lutheran Church days are observed for the sake of the Word of God given on them, not as if one day were in itself holier than another." A Lutheran writer says: "The object of keeping Lent is—(1) increased diligence in the service of the Church; (2) more frequent hearing of the Word of God, and (3) the bestowal on the needy of that which we may spare by self-denial." Lent must be kept free from formalism to commend its observance. The good derived from its observance lies altogether in the grace that is given us through the Word of God and His sacraments

which we use during this season. The great blessing that comes to us from Lent comes from this constant contact with God's Word. It is a time for reading and hearing the Word, and God always has a blessing for him who reads His Word looking for a blessing. Lent then to the Lutheran is a time for a closer study of God's Word, a deeper contemplation of Christ's sufferings and death, and growth in grace and spiritual strength—things not found in mere outward observance.

—♦—

With the blessed Lenten season our thoughts with special force turn inward. It is this that helps to make the season of Lent of great helpfulness. It is not the mere abandonment of certain pleasures or occupations, but that in a simplified life, with less distraction, we may turn our thoughts inward to our hearts and more carefully and prayerfully see them, as they are, full of sin. This is one reason why the Lenten season is full of a certain sadness. The sinfulness of our hearts brought into the fuller light by the prayers and lessons and services of Lent must sadden us and fill us with deep repentant thoughts, for when we study again the sufferings of our Saviour, and realizing how much our salvation cost Him and how earnest He was that we might be saved from our sins, we remember how often we regard our sins so lightly. With the greater seriousness of these Lenten days we may well say, "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom. 4:7.)

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While it is well during the season of Lent to withdraw for a time from certain duties and pleasures, it is also equally a duty and a privilege to increase in interest, in faith and in love in the service of the Master. As we pass through the various scenes of the Passion of our Lord we should be prepared for a proper appreciation of the great sacrifice made for us, and of the great blessing of eternal life beyond, with the release from the power of death and of Satan.

In the Lenten season not only the heart but also the hand has its special duties. The "Easter offering" ought to be not only a special but a very special one in every Lutheran congregation, for there ought to be special preparation for it during the whole of the Lenten season. Every Lutheran ought to have a special receptacle into which he places his self-denial offerings, his thank offerings and all his special gifts during this blessed season, and then bring it to the Lord's house as a special offering on Easter morning.

Let us during this Lenten season remember the words, "pray one for another," and in many and earnest prayers remember those who so soon will take upon themselves the blessed confirmation vows.

We believe the Lutheran Church to be in the ascendancy, and that she is receiving that attention and recognition from the religious denominations of this country to which she is so justly entitled, but has so long been a stranger. Occupying, as she does, a middle ground between the two extremes, our Church, with her pure faith and doctrine and fixed adhesion to the Word of God, may yet prove a common rallying point where all bodies may gather, and if such a thing as "a universal Christian Church" is ever realized, we believe our Church is in every way equipped and contains the essentials to make it the magnet that will draw all bodies unto her. This is not egotism, but a firm belief.

The trouble heretofore was that we have been too modest. We should be more assertive. We should be proud of our Church and her glories. We should champion our distinctive Lutheranism. We should let the Lutheran light shine. Thank God that light is shining more brightly, and, in consequence, thinking people are beginning to know us, to study us, to admire us, and to more freely unite with us. The great leavening power of the Luther League is leavening the whole

Church, and may its vivifying power be continued and rightly guided until our Church shall become the foremost body (as we believe she is destined to be) among the religious bodies of America—foremost not only in numbers, but in doing the mission which is Christ's.

Complaint is made by the people of this country that our public men consult their own interests in preference to those of our land; therefore, it is refreshing to read the following item from the Cincinnati Times-Star, in a paragraph relating to an Investigating Committee recently appointed by Congress:

"Its chairman, Senator Knute Nelson, of Minnesota, in particular is a man whose fitness for such a work there cannot be any question; a typical representative of the best there is in the great Scandinavian population of the Northwest; his integrity is absolutely beyond question."

Lutherans have reason to be proud of Senator Nelson, because he has always stood for that which is right. The story of his life, as heard from his own lips, shows that this is the result of early training. His mother, who is living at more than ninety years of age, is a good woman who taught him early and well, so that Christian principles were instilled into his heart and life. What a lesson for mothers! Our land will be saved through the care of, interest in, and teaching of the children by the mothers; and if evil and destruction come upon us as a people the blame to a great extent will be upon them. Our prospective parents should learn this lesson early in their youth. While writing upon this subject it is well to remember that the seven legislators of Senator Nelson's nationality, as good American citizens, saved North Dakota from a gigantic lottery scheme when a bill similar to the Louisiana lottery bill was before the Legislature of that State several years ago.

It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully.—Robertson.

Holy Week

Holy Week will be generally observed in our Lutheran churches. What can contribute so much to the deepening of the spiritual life? "Never man spake like this man." His wonderful words of life are before us for meditation. "He hath borne our griefs and carried our sorrows." What a revelation of the blackness of human guilt and the woe of sin is Gethsemane! "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." What shame is heaped upon Him, and with what patience He bears it, *for us!* "The Lord hath laid on Him the iniquity of us all." A sinless, perfect, expiatory, vicarious, infinite, sufficient, voluntary, loving sacrifice is Jesus on Calvary for our sins. Let us follow Him and see what He has done for us. Let us hear Him and learn what His message to us is. Let us pray to Him that His saving grace may be ours. Let us love Him that with lives of consecrated service we may prove our gratitude and honor Him.

Daily Bible Readings.

Monday, February 21—Luke 22:31-40.
 Tuesday, February 22—Gen. 3:1-15.
 Wednesday, February 23—I Peter 5:1-11.
 Thursday, February 24—Eph. 6:10-20.
 Friday, February 25—James 1:12-27.
 Saturday, February 26—I Cor. 10:1-13.
 Sunday, February 27—Matt. 4:1-11.
 Monday, February 28—Isa. 55:1-13.
 Tuesday, March 1—John 6:30-41.
 Wednesday, March 2—John 4:1-15.
 Thursday, March 3—Matt. 26:17-30.
 Friday, March 4—I Cor. 10:14-22.
 Saturday, March 5—I Cor. 11:33-34.
 Sunday, March 6—John 6:48-58.
 Monday, March 7—Luke 23:26-38.
 Tuesday, March 8—Luke 23:39-45.
 Wednesday, March 9—John 19:16-27.
 Thursday, March 10—Matt. 27:45-49.
 Friday, March 11—John 19:28-30.
 Saturday, March 12—Luke 23:46-56.
 Sunday, March 13—Isaiah 53:1-12; I Pet. 2:21-24.
 Monday, March 14—John 15:9-21.
 Tuesday, March 15—I Pet. 3:13-22.
 Wednesday, March 16—I John 3:13-24.
 Thursday, March 17—I Cor. 1:18-31.
 Friday, March 18—John 14:1-12.
 Saturday, March 19—John 11:17-27.
 Sunday, March 20—II Cor. 5:14-15; Romans 5:6-11.

Confirmation

All thanks to Thee, good Lord.
 For Thy rich grace,
 Now given by Thy Word
 To all our fallen race!

The world, the flesh, and sin
 Our way oppose;
 Grant us Thy grace to win,
 And triumph o'er our foes.

In Thee all fullness dwells
 Of power above.
 And age to age still tells
 Thine all prevailing Love.

The work Thy Love began
 Continue still;
 That Love to God and Man
 May all our being fill.

Confirm us to the end,
 That so we may
 With joy to Heaven ascend,
 When dawns the last dread Day.

Great David's promised Son
 On God's right hand,
 Grant us, our victory won,
 Before Thy Throne to stand.

—Rev. J. Aukebell.

While there are many stories which show Washington's straightforwardness, here is one which shows much diplomacy. He was asked by Volney, a Frenchman and a revolutionist, for a letter of recommendation to the American people. This request put him in an awkward position, for there were good reasons why he could not give it, and other good reasons why he did not wish to refuse. Taking a sheet of paper, he wrote:

"C Volney needs no recommendation from
 "GEORGE WASHINGTON."

For God esteems it one of his glories, that He brings good out of evil; and therefore it were but reason we should trust God to govern his own world as He pleases; and that we should patiently wait till the change cometh, or the reason be discovered.—Jeremy Taylor.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Epiphany Church, Rev. F. B. Clausen, pastor, celebrated its thirtieth anniversary January 9. The address on this occasion was delivered by Rev. Dr. Buermeyer, a former pastor, who gave an interesting outline of the church's early history. Among those present were many former members of the church who have removed from the neighborhood and bounds of the parish. The church was started as a mission of Holy Trinity Church.

—In connection with the anniversary festival of St. Mark's Church, Windsor Terrace, Brooklyn, Rev. Frederick Holter, pastor, on January 24 and 25 an interesting outline history of this church was published. The mission was started July 26, 1908. The present pastor began his work January 1, 1909, and the congregation was organized January 11, 1909. The church now owns property worth \$7,500, with a debt of \$5,400, and last year produced an income of \$3,285. There is an English Sunday school of 160 scholars and a German Sunday school of 35 members. One of the working forces is a Luther League, which presented to the church a two-manual organ. At the session of the festival under the auspices of the Luther League this organ was dedicated, and one of the addresses was made by Mr. C. F. W. Fritschler, president of the Brooklyn District Luther League.

—Rev. Wm. H. Pretzsch, pastor of the Lutheran Church of Saugerties, N. Y., has accepted a call to Trinity Congregation, East Williamsburgh, Borough of Queens.

—The Church of the Ascension, Borough Park, Brooklyn, has decided to begin work on a new church building. A plot of ground was purchased only a year ago.

Philadelphia.

—Six years of mission work in Philadelphia added to the General Synod's roll 20 churches and 21 Sunday schools, with a communicant membership of 2,142, and a Sunday school enrollment of 2,703. Eighteen church lots were secured, 15 churches and chapels erected, the total valuation being \$185,005.42. During the year these missions contributed the sum of \$33,481.61.

Chicago.

—On January 4 the newly built Norwegian Old People's Home in Norwood Park, Chicago, was destroyed by fire. The estimated loss is \$65,000.

—Rev. G. Gardner Thrall, Freeport, Ill., has accepted the unanimous call to Cuyler Avenue Lutheran Church.

Washington.

—"The Evangelical Lutheran Church of the Epiphany" is the new name of the church in this city formerly known as "The Independent Lutheran Church." Rev. Charles F. Steck is the pastor.

—Rev. C. H. Butler, son of the late Dr. J. G. Butler, has started a new English congregation at Columbus Heights. The first services were

held January 9. It is a growing suburb and the outlook is favorable.

Baltimore.

—Rev. J. Wm. McCauley has resigned as pastor of St. Paul's Church, Cumberland, Md., and has accepted the call to the Church of the Incarnation, recently served by Rev. A. H. Studebaker, D. D.

Denver.

—The late Mrs. Sophia Braun, of St. Paul's Church, Rev. R. B. Peery, pastor, left by her will \$3,100 to Tabitha Home, Lincoln, Neb. She also canceled a mortgage on the parsonage at St. Paul's Church of \$2,300, and left the church an additional \$1,000 for the purchase of an altar. Another \$1,000 was left to her pastor, to be used at his discretion in the education of his four boys. A small bequest was made to the German Lutheran Church at Cheyenne, Wyo. The bulk of the estate, valued at about \$45,000, was given to various charities in Denver and Cheyenne.

Cincinnati.

—Mr. John H. Frey, a faithful layman of the Walnut Hills Church, left a large portion of his estate to charity. Among his bequests are \$500 to the Oesterlin Orphans' Home, Springfield, Ohio, and the same amount to the Third Evangelical Protestant Church and to the Walnut Hills Church; also to each of the four pastors who have served the Walnut Hills congregation.

—Rev. C. A. Hackenberg has become pastor of the new mission at Norwood, a suburb of Cincinnati.

Syracuse.

—For the first time in the Lutheran Church's history in Syracuse, it is said, an effort has been made this season to get all the Lutheran men of the city together at one meeting. The occasion was a supper and social held at St. Peter's Church, on the evening of January 27. Among the speakers were Dr. Zimmerman, Mr. Frank Yenney, Mr. Frank Traugott and Mr. Irving Hurst.

Buffalo.

—Trinity Church, Swedish, has purchased the property corner West Utica and Chenango streets. There are two houses on the property.

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one of which can be used as a parsonage. The cost was \$5,000.

Rochester.

—From the estate of the late Rev. J. Nicum, D. D., after the death of his widow, Wagner College is to receive \$1,500; St. John's Church, Syracuse, N. Y., \$1,500; St. John's Church, Rochester, \$10,000; trustees of the General Council, \$20,000; Mt. Airy Theological Seminary, \$10,000; Muhlenberg College, \$10,000; Chicago Theological Seminary, \$5,000, and the Ministerium of New York, \$10,000.

Wilkesbarre.

—Kripplein Christi Congregation, the Rev. Max Voelker, pastor, on Sunday, January 23, observed its eighteenth anniversary. In the evening the Luther League celebrated its anniversary.

Omaha.

—Immanuel Hospital, in this city, was dedicated with appropriate services on Sunday, January 23. Addresses were delivered by Rev. Dr. G. A. Brandelle, of Denver, and Rev. F. N. Swanberg, of Omaha, and Rev. Dr. Leonard Groh and Rev. Adolph Hult participated in the ceremony.

Columbia, S. C.

—This city has been selected as the seat of the Theological Seminary of the United Synod, South. Columbia donates a site and \$17,772.

Miscellaneous.

—The Lutheran Summer Assembly will be held this year at Avon-by-the-Sea, N. J. The program has been arranged, devoting the mornings to Bible study, music and lectures, and the evenings to popular lectures and entertainments. The afternoons will be left open for recreation. The meetings will be held in the pavilion on the beach. Avon is located just south of Ocean Grove and is one of the most attractive resorts on the New Jersey coast.

—Rev. S. G. Hefelbower, D. D., has resigned the presidency of Pennsylvania College, the resignation to take effect at the end of the present academic year.

—Mr. A. T. Michler, president of the Luther League of Pennsylvania and a member of the senior class of Mt. Airy Theological Seminary, has been called as pastor of Trinity Church, Lebanon, Pa., to succeed Rev. J. H. Sandt.

—Roanoke College is preparing to erect a gymnasium and dormitories this year at a cost of about \$40,000.

—The new United States Minister to Switzerland, Mr. Laurits Swenson, Albert Lea, Minn., is a Lutheran and an alumnus of Luther College.

—The annual report of the treasurer of St. Paul's Sunday school, York, Pa., Rev. C. E. Walter, D. D., pastor, shows receipts of \$3,180.95, much of which was given to benevolences.

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—Luther Hospital, Eau Claire, Wis., will receive \$30,000 from the estate of Sigvald Quale, a young man who died in the hospital recently.

—Plans are under consideration and will probably be adopted for a preparatory school at Muhlenberg College, Allentown, Pa. The new building will provide rooms for at least 100 boarding students.

—Simon Young, who died December 17, at Lavansville, Pa., bequeathed \$2,000 to Mt. Calvary Church and \$500 each to the Loysville Orphans' Home and the General Synod Board of Home Missions.

—By the will of the late Mrs. Wm. Lingle, of Penbrook, Pa., the Shoop's Lutheran Church, Rev. J. L. Metzger, pastor, receives a bequest of \$3,901.62.

—Rev. Dr. Albert T. Clay, of the University of Pennsylvania, has been asked by Yale University to fill the professorship of Assyriology and Babylonian Literature, endowed by J. P. Morgan, whose gift of \$100,000 for its establishment was announced by the Yale Corporation.

—Mr. John Olson died in 1893. His property was willed to the Augustana Synod at the death of his wife. This occurred recently and the property, amounting to \$5,800, will now be divided among the Orphans' Home at Mariadahl, Kan.; Home Missions of the Kansas Conference, and the Augustana Synod's mission in China.

—The Norwegian Hauge Synod is considering the matter of establishing a theological seminary in China. The synod is at present supporting 18 missionaries and 98 native workers in that country. There are 1,249 children in their schools; the school for girls has an enrollment of 45, and the high school 24. There are 55 schools, 4 principal stations and 38 sub-stations.

—In Sweden the contributions for foreign missions rose from \$20,000 to \$200,000 a year during the past forty years. The number of missionaries forty years ago was 6; today it is 330.

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Luther League



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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Secretary, MISS CLARA STROEBEL...Wheeling, W. Va.

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President, REV. H. O. SHURSON...Moorehead, Minn.
Cor. Sec., REV. J. A. ZUNDEL, 319 8th St., Fargo, N. D.

NATIONAL LUTHER LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

Luther League of America

Statement No. 16

From January 1 to January 31, 1910.

PER CAPITA TAX.

L. L. of Trinity Church, Lancaster, Pa.....	\$10.00
L. L. of Trinity Church, Bridgeport, Ohio.....	2.00
L. L. of St. Paul's Church, Spring Grove, Pa.....	5.80
District L. L. of Syracuse, N. Y.....	2.70

L. L. of St. Paul's Church, Phila., Pa.....	5.00
L. L. of St. Michael's Church, Germantown, Pa.	3.00
	\$28.50
Previously reported	1,248.63
	\$1,277.13
Total disbursements	1,190.32
	\$86.81

Respectfully submitted,
C. T. A. ANDERSON, Treas.

Chicago, Ill., January 31, 1910.

OFFICIAL CALL FOR STATISTICS.

—The undersigned would remind the statistical secretaries of State, District and Local Leagues that it is time to push the gathering of statistics, to have accurate and complete reports ready for the 1910 convention in Pittsburgh. Please bear in mind that the undersigned depends upon the reports being furnished him by the proper officer of each State and District League, and in territory not organized the local Leagues (or societies) should apply to him direct for the statistical blanks. All supplies will be forwarded promptly and free of charge. Check up the supplies you have on hand and place your supplemental orders in good time.

Undoubtedly the Luther League has made commendable progress, but the reports will not show it unless every officer having anything to do with this work heartily co-operates. If you would be gratified by a good report at Pittsburgh, please help to make such a report possible. Guessing at results is not at all satisfactory and is not to be encouraged. Please give the facts. Charles K. Hunton,

Statistical Secretary, L. L. of America.

Salem, Va., Jan. 19, 1910.

NEW YORK.

—The annual convention of the Luther League of New York will be held in New York City, May 18-20. The keynote selected is "Inspiration and Conquest," upon which basis an interesting and practical program has been planned. The sessions will begin on Wednesday afternoon and close on Friday morning.

New York City District.

—The Luther League of New York City held its annual meeting at Holy Trinity Church on January 24, President E. F. Eilert presiding. Reports of officers and committees showed a good condition of the League, but also indicated the necessity of a change of the plan of conducting the organization. Hence, after some discussion of the conditions, there were offered amendments to the constitution reducing the number of meetings in the year to four. It is proposed that the delegates assemble early for these meetings and be served with a light supper, with informal discussion of timely subjects, and the regular business session immediately following. The dues are this year commuted to \$5. The election of officers resulted as follows: President, Mr. Fred. Ihlo; vice president, Rev. John Kopp; recording secretary, Mr. Walter Borkland; corresponding

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New York

secretary, Miss Florence E. Fellows, 1312 Madison avenue; treasurer, Mr. Ferd. Bunger. Co-operating with the Brooklyn District Luther League, plans are being made for the entertainment of the State League convention in May.

—The Luther League of the Church of the Atonement, Rev. F. H. Knubel and Rev. F. V. Christ pastors, is giving this season a series of lectures on subjects that affect the strength of church life. January 25, Rev. G. U. Wenner, D. D., lectured on the "Deaconess Work," and on March 1 Rev. J. B. Remensnyder, D. D., LL. D., will lecture on "Our Common Service."

—At the recent meeting of the Luther League of Epiphany Church the following persons were elected: Mr. Gustave Speckel, president; Mr. Arthur Geiger, vice president; Miss Lawson, secretary; Mr. E. Menken, financial secretary; Miss H. Muller, treasurer.

Brooklyn District.

—On Monday evening, January 17, the District League of Brooklyn held its annual meeting at Holy Trinity Church, Cumberland street, near Lafayette avenue. The opening services were conducted by President C. F. W. Fritschler, after which Rev. Clausen, of New York, delivered a very instructive and interesting address on "Field Inner Mission Work." President Fritschler then presented his report on the year's work just finished, in which he stated that during 1909 six Luther Leagues had been admitted to the Brooklyn District League. Owing to a misunderstanding as to the date of the annual banquet, it was decided after discussion to omit the banquet this year. A committee consisting of one delegate from each local League connected with the Brooklyn League was appointed by the chairman to re-



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Traver, pastor, the following officers were elected: President, Eugene Rivenburg; vice president, Rowland Lasher; recording secretary, Halsey Lasher; corresponding secretary, Miss Ellen Plass; treasurer, Parker Boice.

Syracuse District.

—The Luther League of Mt. Tabor Church held its annual meeting on the evening of January 4. Nearly all the members were present. All the officers were re-elected, as follows: President, Arthur Gilcher; recording secretary, Florence C. Lettermann; corresponding secretary, Lynda Gilcher; treasurer, Olga R. Young; librarian, Hollister Ruch. The officers were installed the following Sunday evening, and in the week there was a sleigh ride party and a supper in honor of the officers. The financial report for the year showed an income of \$219, of which amount \$100 was given to the church and \$15 to missions. The League also shared in a gift of money to the pastor, and provided some Bibles and flowers for the sick.

—The annual meeting of the Syracuse District League was held at the Church of the Atonement, January 13, Rev. A. S. Hardy, pastor. Delegates from all societies in Oswego, Liverpool and Syracuse were present. Mr. Frank M. Yenney, president, in submitting his final report, spoke briefly on the need of more earnest and interested young men for League work. Mr. Fred. V. Bruns delivered an address on "The Layman's Missionary Movement." He spoke briefly on the results of the layman's convention recently held in Syracuse, at the university, at which 1,400 men, representing all the churches in Syracuse, were present at the banquet held the first evening of the convention. Mr. Frank Yenney, for the past four years president, and Mr. Edwin E. Taylor, for many years treasurer of the District League, have retired, and are succeeded by earnest League workers. The officers elected were as follows: President, Frederick Bruns; vice president, Millard Weckel; recording secretary, Miss Jennie Kappesser; treasurer, Oscar Rothe; corresponding secretary, Miss Freida Ruch. Rev. J. Genzler, of St. Matthew's Church, of Oswego, gave a short address on "Lutheran Faith." A paper, "The Winning Society," was read by Miss Cora Farenwald. After the close of the session the delegates were entertained for a social hour by the members of the Atonement Luther League.

—The Luther League of St. Paul's Church, at its annual meeting, re-elected the following officers: President, Frank Yenney; vice president, Miss Louise Moschell; recording secretary, Emil Middlestedt; treasurer, Miss Sophia Schunck. Miss Schunck has been treasurer since the society was organized twenty years ago, and Mr. Middlestedt has been the secretary for ten years. On December 13 and 14, 1909, the society reproduced William Danforth's operetta, "The Chaperon." The Junior League of St. Paul's Church elected the following officers: President, Marie Hirsch; vice president, George Kalinski; recording secretary, Lena Schwinzberger; treasurer, Martin Schlect. The

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New York

Juniors are planning to furnish the music for evening services during Lent.

Buffalo District.

—The Luther League of Buffalo held a mission rally in Holy Trinity Church on Sunday evening, January 16. Addresses were delivered by Rev. F. A. Kaehler, D. D., and Rev. Ernest Heyd, of Rochester. At the annual meeting of the League, held January 19, at Holy Trinity Church, the following officers were elected for the ensuing year: President, Mr. Edward J. Beuthel (St. John's); vice president, Rev. O. L. Schreiber, North Tonawanda; corresponding secretary, Mr. Herman Rechtsteiner (Grace); financial secretary, Miss Lauretta Reeb (Holy Trinity); treasurer, Mr. George McFarlane (Redeemer); trustee, Mr. Fred. J. Borth (Atonement). The League starts the new year with twelve organizations enrolled, and bright prospects for additional enrollments.

—The Luther League of Grace Lutheran Church, North Tonawanda, held its annual election of officers Tuesday evening, January 11, when the following officers were elected: President, Louis A. Wilk (re-elected); vice president, Dorothy Hoyer; secretary, Mabel Hains; financial secretary, Florence Strassel (re-elected); treasurer, Benjamin Lindhurst (re-elected). During the past year the League increased its

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membership by twelve active members. Financially the League raised \$175. On Tuesday evening, February 24, 1910, the newly elected officers and heads of committees will give a banquet to the League members.

NEW JERSEY

—At the January meeting of the executive committee of the Luther League of New Jersey, the resignation of Mr. Chester W. Newcomer, second vice president, was accepted, owing to his removal from the State. The Luther League of the Church of the Atonement, Asbury Park, extended an invitation for the next convention of the New Jersey State League, and same was accepted. Previous conventions of this body have been held on Election Day of each year, but the question has arisen in the minds of some as to whether another day would not be advisable, and in order to obtain the views of each League connected with the State organization, letters are being written to obtain the views of the various Leagues, and a decision will be made accordingly. Rev. Luther M. Kuhns was present at this meeting and offered various suggestions. The preparing of a budget, formation of District Leagues, and the combining of the annual dues and per capita tax were discussed and are to be further considered at the February meeting.

—At the business meeting, January 11, the Luther League of Riverside elected the following officers: President, Carl Thorbeck; vice president, Clara Schneider; recording secretary, Katie Muller; corresponding secretary, John Alferd; treasurer, Adelia Sarstead.

—A Young Men's Guild was formed in Grace English Lutheran Church, Perth Amboy, Rev. Robert Schlotter, pastor, on January 30. The pastor was elected president; Walter R. Zwoyer, vice president; Edward J. Peterson, corresponding secretary; Edwin L. Binder, treasurer. All the officers have been prominently identified with the Luther League, some of them in other cities.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held in Zion's Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, on October 22, 23 and 24, 1910.

Bucks, Montgomery and Chester District.

—The sixteenth annual convention of the Bucks, Montgomery and Chester District Luther League will be held in Grace Lutheran Church, Pottstown, Pa., Rev. J. J. Kline, Ph. D., pastor, on Tuesday, February 22, 1910. Each society is entitled to three delegates.

Pittsburgh District.

—Rally meetings under the auspices of the Pittsburgh District Luther League were held in various parts of the district during the month of January. At these meetings a brief report by the National Convention Executive Committee, and an address on the subject, "Lenten Observance," followed by a general discussion, constituted the program. The dates and speakers were: 14th, Christ Church, Beaver

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Falls, Rev. J. M. Guss, of Etna; 18th, Trinity Church, McKeesport, Rev. G. L. Rankin, of Homestead; 20th, Grace Church, Monongahela City, Rev. W. E. Bauer, of North Side, Pittsburgh; 21st, Trinity Church, Ellwood City, Rev. Charles M. Teufel, of Pittsburgh; 25th, St. Luke's Church, North Side, Pittsburgh, Rev. A. J. D. Haupt, D. D., of Pittsburgh; 27th, St. Peter's Church, Natrona, Rev. E. A. Trabert, of Pittsburgh; 28th, St. John's Church, Pittsburgh, Rev. Robert W. Woods, of Pittsburgh. The rallies were usually followed by a social session arranged by the local League. The attendance was very good at all of the rallies, despite unfavorable weather conditions on several evenings. All who attended were not only inspired and profited by the addresses, but also enjoyed immensely the social features so ably and graciously superintended by the local social committees.

—The Luther League of Christ's Church, Pittsburgh, Rev. E. A. Trabert, pastor, heard a lecture on Mormonism January 28, by Rev. Herbert Martens, a missionary among the Mormons for many years. One of the startling statements made in the announcement of this lecture was that the Mormon Church controls the politics of five States. The recent election of officers resulted in the choice of the following: Harry T. Myers, president; Miss Bess Reed, vice president; Miss Bessie Harper, secretary; Perry Hacker, treasurer.

Greensburg District.

—The quarterly convention of the Greensburg District League was held in Holy Trinity Lutheran Church, Jeannette, Rev. J. J. Brubeck, pastor, Thursday evening, February 3. The program consisted of an excellent address by Rev. Ellis B. Burgess, of Connellsville; a well prepared paper by Mrs. Ira M. Wallace, of Youngstown, Pa., and two pleasing solos by Miss Sara Gratz, of Penn Station. The annual convention of the Greensburg District League will be held at Youngstown some time in June.

—The Junior Luther League of the church at Jeannette is supporting a girl in the Central School at Rajamundry.

OHIO

—The Luther League at Bryan, Rev. A. E. Bell, pastor, has made a substantial start to gather a fund for a League library for its members and the Sunday school. The League recently decided to support a native worker in the India mission field, raising the funds by a monthly offering in addition to the regular dues for local support.

—At the January business meeting of the Luther League of the Glenwood Avenue Church, Toledo, Rev. F. E. Leamer, pastor, the following election took place: Miss Lena Smith, president, re-elected; Miss Ardinell Dorsey, vice president; Mr. Harold Snyder, secretary; Miss Addie Corbett, treasurer. The April meeting of the District Luther League of Toledo and vicinity will be held in the Glenwood Avenue Lutheran Church.

MICHIGAN

—A Luther League in the General Synod mission in Detroit, Rev. William F. Hopp, pastor, is said by the pastor to be "growing, flourishing, succeeding." New members are being received at almost every weekly service.

WASHINGTON

—Monday evening, January 24, the young people's societies of eight Lutheran churches of Spokane—three Norwegian, two Swedish, two English and one German—held a big rally at the Swedish Zion Church, at Magnolia and Pacific streets. There were about 350 young Lutherans present and enthusiasm ran high. Prof. P. M. Glasoe, Ph. D., of Spokane College, gave a very interesting talk and outlined the future plans. Rev. B. Westerlund, pastor loci, gave an address of welcome. The assembly joined in singing Luther's hymn "A Mighty Fortress" and "My Church! My Church." After the program refreshments were served and the rest of the evening was spent in getting acquainted. Recently the above mentioned societies elected delegates and formed a Central Committee. The following officers were elected: President, Dr. Glasoe; secretary, I. Anderson; treasurer, R. Dumont. They plan to hold ral-

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lies from time to time, and in this way further the work of the Lutheran Church in Spokane. A committee now has plans under way for the celebration of Melancthon's birthday this month.

CANADA

—The annual meeting of Holy Trinity Luther League of Port Colborne and Humberstone, Ontario, was held at the parsonage on January 19, when the following officers were elected: President, Fred. C. Hesler; vice president, Otto C. N. Kanold; treasurer, J. R. Knoll; corresponding secretary, Frank H. Hesler; recording secretary, Miss Gertrude Pitzke; organist, Miss Minnie Boneberg; honorary president, Henry Cronmiller; honorary vice president, Rev. W. H. Knauff. Trinity League numbers forty-five members, a net gain of thirteen for 1909. Through the League's activity \$25 was raised for church purposes. The League's devotional meetings are all very well attended.



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Luther League



Of America

"Of the Church, By the Church, For the Church"

Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHN,

General Secretary of the Luther League of America.

WM. C. STOEVER,

President of the Luther League of America.

February's Junior Page, ^{A.D.} MCMX.

DEPARTMENT EDITOR, REV. C. ELVIN HAUPT, D. D., LANCASTER, PA.

FEBRUARY'S SACRED DAYS.

1. Tuesday. The day in memory of Ignatius of Antioch, a disciple of St. John and friend of Polycarp. The Emperor Trajan tried to pervert Ignatius, but he scornfully refused to deny the true and living God. Imprisoned and sent to Rome to be sacrificed among the lions as a martyr (witness) to the cause of Christ. He is thought to have suffered on February 1, A. D. 107.

2. The day of the presentation of Jesus in the Temple, St. Luke 2:22-39. His first visit to Jerusalem.

6. The Sunday before Lent. The memorial day of Titus, the friend and helper of Paul. See the Epistle to Titus.

9. Ash Wednesday, the first of forty days of prayer previous to Good Friday and Easter. (The Lord's Days are not reckoned in the forty.) "Lent" begins.

12. Saturday. The birthday of Abraham Lincoln (1809).

13. First Sunday in the season of Lent.

14. "Valentine."

15. 1638. The first Swedes landed on the Delaware shore.

16. 1497. The birthday of Philip Melancthon, friend of Luther and author of the Augsburg Confession of 1530.

18. 1546. Death of Martin Luther, the great Reformer, at Eisleben, his birthplace.

20. Second Sunday in Lent.

21. The great "Protest" at Speier, in 1529.

22. Tuesday. The birthday of George Washington.

27. Third Sunday in Lent.

TIDINGS.—The Junior Luther League of the Milwaukee, Wis., Church of the Reformation, Rev. Paul L. Kunzmann, pastor, is working to place a marble baptismal font in the chancel of the church. The League numbers 37. The Junior Luther League of Holy Trinity Church, Lancaster, Pa., invited all the Junior Leagues of the city to a rally on Friday, February 4, at which music and pleasing addresses to the young made the program.

From many directions there come good reports of the work done by the Junior Leagues. The Topics are doing their part and the "Helper" is proving very useful.

A QUERY.—We know of one Junior League, organized as early as September, 1897. Is there any one that is older?

COMPANION VERSES.—Sometimes two verses, one in the Old, the other in the New, are very much alike, like our two hands when they clasp each other in prayer. Compare Habakkuk 2:4 with Romans 1:17 (last clauses). Also Isaiah 25:8 and I Corinthians 15:54. Also Psalm 110:1 and St. Matthew 22:44; Psalm 110:4 and Hebrews 5:6. There are many of a similar kind. Our Lord often quoted from the words of the Old Testament.

THE NEW BOOKLET of Topics should be ready on or about March 1, 1910. The subjects presented are the following: Bible Readers, The Cross of Jesus, Honesty, Luther's German Bible, Strong Samson, Inner Mission Work, Christian Singing, Jesus Risen, Contentment, Why We Are Protestants, Samuel, Gathering Others into Church, and The Parts of Public Worship. Each topic is prepared by a separate writer, one who is greatly interested in League work—especially in the training of the young. We trust that the booklets are being found useful in every part of the Church.

IT IS SOMEWHAT DIFFICULT to set forth a fixed code of instruction that will meet the wants of every Junior League, owing to the varied ages and capabilities, language, numbers and tastes of the separate congregational organizations. As a rule, however, the same general principles that apply to the junior departments of our Sunday school work are true of the work of the Junior League. The value of the Junior work is becoming more and more understood.

MEMORIZING of Scripture, hymns and choice selections ought to be a leading factor in Junior work.

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